A SURVEY OR ACCOUNT OF THE Most observable Passages of my LIFE,

Wherein Gods wonderful Providence and Mercy hath been shewed in my preservation in, and deliverance from many dangers; which as I have taken notice of them my self, that I might the better consider of my Engagements to God, to stirre me up to be thankful and fruitful, who am less then the least of all his mercies; So also that my Children after me may learn to know the God of their Fathers mercies, and serve him with a more perfect heart then I have done; laying to heart their original corruption, which they have derived from their Parents, and begging of God to assist them in mortifying the sins of their nature; and give them his Spirit to enable them to walk in newness of life, to the praise of their Maker and Preserver, that when they are to depart hence, they may rest with their Fathers, and lie down to sleep in hope of a glorious Resurrection.

LONDON,
Printed by *G. Miller*, for the Author in the Year, 1665.

Hinton (W.)
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A SURVEY OR ACCOUNT OF THE Most obſervable Paſſages of my LIFE,

Wherein Gods wonderful Providence and Mercy hath been ſhewed in my preſervation in, and deliverance from many dangers; which as I have taken notice of them my ſelf, that I might the better conſider of my Engagements to God, to ſtirre me up to be thankful and fruitful, who am leſs then the leaſt of all his mercies; So alſo that my Children after me may learn to know the God of their Fathers mercies, and ſerve him with a more perfect heart then I have done; laying to heart their original corruption, which they have derived from their Parents, and begging of God to aſſiſt them in mortifying the ſins of their nature; and give them his Spirit to enable them to walk in newneſs of life, to the praiſe of their Maker and Preſerver, that when they are to depart hence, they may reſt with their Fathers, and lie down to ſleep in hope of a glorious Reſurrection.

LONDON,
Printed by *G. Miller*, for the Author in the Year, 1665.

A SURVEY OF THE ACCOUNT OF MY LIFE.

The Grenville Library

A Survey or Account OF THE Most observable Passages of my LIFE,

William Vinton born at *Sedberg* in *Yorkshire* the 29th. of *November* 1616. my Father being then the Minister of that place. Who (before he married my Mother Mistress *Joane Locke*, an Apothecaries daughter in *Cambridge*) was one of the Senior Fellows of Trinity Colledge in *Cambridge*, and Minister of Great St. *Maries*, who enjoyed his Living of *Sedberg* about Three years, but being far remote from their Kindred and Friends, exchanged his Living for *Whitchurch* in *Middlesex*, and brought me up, about two or three years of Age from my native Country, So that I remember not the Place or any thing that befel me there. Onely as I have heard my Father often tell me; How that being two years old, or there abouts, and being left alone in a Room where there was a coal fire, a hot burning flat flew out of the fire into my Neck, which burned me

to the very Neck bone, which also made me cry extremely, and being heard could not speak, being young, to tell them where I was hurt, till at last they found the cause by my turning my Neck, and putting up my hand towards it, that they took it out before I was quite destroyed; it having left a Scarre still behind it to this day, which is now almost forty and nine years since, I being now near forty nine years old. I desire that as the punishment made impression on my flesh, so the cause that was sin, may make impression on my heart, that I may escape everlasting burning.

I also have heard my Father tell me how I came up on Horseback in a Maydens lap from thence to *Whitchurch*, being about two hundred miles, where God preserved me from any fall or hurt, though the ways were bad and dangerous. God was with me, and I knew it not, and carried me in his Armes, that I might, when I knew God, acknowledge it to be the Arme of his Salvation.

When I was come to *Whitchurch* not long after the great Plague being in the Parish, they brought their Dead Corps into the Churchyard, where my Fathers house was, and left their dead above ground unburied, yet God preserved me (and all the rest of us) from the Plague; Although I had the Plague of sin in my heart, yet God forbore when he might have strucken me, so that when he might have marked me out with tokens of displeasure for destruction, he set a mark upon me for preservation, that I might live to repent the Plague of my heart.

After this, growing bigger, I went with another little boy into a wood hard by the house to gather Nuts, and fell out of a Nut Tree into a Gravel Pit of water, where having no one considerable to help me, God inabled that little boy which was with me, as the water brought me floating to the shore, to pull me out. Thus through fire and water God hath carried me betimes, that I may trust in him for the future, remembring the days of old, and the years of ancient time.

After this mercy, being about ten years old, my Father went from *Whitchurch* Living to *Hendon*, where I was so much addicted to play and vanity, that though my Parents dearly loved me, yet I often grieved them, and put them to much fear, by my frequent climbing Trees for Birds Neasts in great danger, and escaping dangers of being drowned in Ponds, where in summer time I went to wash my self; sometimes hardly escaping in learning to swim in places too deep, and adventuring in winter to slide on the Ice, where few were so desperate as to follow me; God still preserving me and bearing me up as on Eagles wings, although all Gods patience led me not to repentance, but rather made me careless and fearless, that when I was out of my Fathers and Mothers sight, I adventured upon any evil, not considering Gods all seeing eye; But went on further to rob Orchards: Where having one day stoln some Quinces, whose looks and smell were lovely, but after finding the taste to be bad I durst not bring them home to bake, least my theft should be discovered: I therefore hid my stoln goods in the mud of a great ditch by my Fathers Orchard, which being emptied shortly after, for the benefit of the mud, the Quinces were found, but not the theef known. I wish now I had received correction for my early theft, that I might have considered my Mother *Eves* transgression, in my sin.

After this not affecting to learn my Book, although my Father taught me till he was weary of me, and then put me out to School, where my Master being too indulgent to me, I stole my time allotted to Learn, in riding of horses, by which means I had many sore and dangerous falls; but though I fled from God, he kept me that not a bone was ever broken.

Still as I grew bigger (although not better) going once a Birding with another, coming near a husbandmans house, his Dogge following us barking at us, hindred our game; we shot and killed his Dogge, which the poor man, living alone, and losing

loſing the Guardian of his Houſe, not daring to revenge himſelf of us, for fear of our Guns, purſued us ſecretly, with a Bill on his Neck, who Dog'd us where we went into drinke at a Farmers houſe, and ſtanding behind a door reſolving to wound or kill which of us next came out, it being duskiſh in the evening, one eſpying him told us of it, who knowing our guilt, prevented our puniſhment by an eſcape. Thus though we deſerved evil, God in goodneſs delivered us, though I fear it was little laid then to heart by us. Thus where mercy melts not, it more obdures; which appeared ſo by me, who regarded neither God nor man, although my Father much awed me in his preſence, yet in his abſence, durſt venture on Oaths, or any evil, which my Father many times hearing of, ſharply rebuked me for, but finding that I minded play and vanity more then my Book (who intended me for a Scholar, and had almoſt fitted me for the Univerſity) did then think fit rather to put me forth to a ſtrict Maſter to be an Apprentice, which he did at fifteen years of age; where I was not reclaimed more then fear of puniſhment prompted me to. And although I had ſeveral viſitations, of great and dangerous ſickneſſes, even at Deaths Door, yet I know not that I had the leaſt ſorrow for ſin in me, but a ſlaviſh fear of puniſhment in another world. However God reſtored me in compaſſion, who had no compaſſion, or love to my own Soul; but ventured to profane the Lords day (which by many was too much profaned in thoſe days) by Wreſtling in the Fields, and Leaping, and other bad Exerciſes, where I was not onely a Spectator, but an Actor, Who although I once did ſurfet my ſelf on that day, ſo that my Phyſitian much feared my life, yet the great Phyſitian cured me of my bodily diſtemper, that I might live to have the diſtemper of my Soul cured; which although it had long ſurfetted by ſin, yet might not periſh in my ſins.

After this, being ſent down with an Ancient Seaman by water to *Limbhouſe*, our Boat going very fiercely, having Wind and Tide, went over a great Anchor Cable, which threw the Boat a

good

good way, with us in it, and yet fell on the Keel; that though we were (as the Seaman proteſted) in greater danger of drowning, then ever he had been in, though he had been very many times at the *Eaſt Indies*, yet we had no harme: So quickly might I have been caſt away (who was then in ſo ill a poſture of Soul, as I had cauſe to fear it) yet was wonderfully preſerved.

Many more preſervations I had in the time of my Apprentiſhip. Eſpecially in a Journey my Maſter ſent me into *Leiceſterſhire*, where loſing my way, coming homewards from *Leiceſter*, to a Town called *Odeby*, I loſt my way, being benighted, in a great Froſt, where I rid all night, or moſt part, over diverſe dangerous places, where, if the Ice had broken, I had been deſtroyed; yet came in next morning into the wrong end of the Town near which I was loſt, who could not believe a long time that day, but that I rid back to *Leiceſter* (although I came from thence) and that the Sun roſe in the wrong place; So much was I deceived, yet little remembred Gods preſervation of me, who had that night paſſed and eſcaped many great dangers, without taking the leaſt cold or hurt: Nor never conſidered how I had ſtrayed from God, and was benighted in my underſtanding, being darkned.

Afterwards it pleaſed God for the ſins of the City and Nation, to ſend a ſore Plague of Peſtilence in the City, and many parts of the Nation, inſomuch that many hundreds died a week in *London*, which cauſed my Mother, who was very tender of my welfare (I wiſh I had been as tender of her comforts) to beg leave of my Maſter that I might come down to *Hendon*, to ſtay with my Father while the Plague was abated, which he did grant, and where I reſided for about ſixteen weeks together, from the 24*th*. of *Auguſt*, till about a fortnight before *Chriſtmas*: In which time I was ſo addicted to Hunting, and to Shovel-board, and Bowling, and other like vanities, that I offended God, and my Father very much, and was a burthen to them. And when I returned to *London*, could hardly confine my ſelf, but was ready ſtill (when meeting my old company)

to follow those vain courses; But being near out of my time, began then to bethink my self, what the end of those things would be, and through Gods assistance bethought my self that they would be my undoing, and I resolved therefore to be more carefull, and to follow my Masters business, in hopes to live by my Trade and Acquaintance, that were my Masters Chapmen, another day.

And coming near out of my Apprentiship took a little Shop, which my Master hearing of, did deal unkindly with me several ways, and would allow me no Cloathes when I came out of my Time, onely gave me his good word to the Merchants he dealt withal, which did me some curtesie, having little to begin withal, although my Master paying them long, they would have sold me Goods too dear also: But God gave me favour in the sight of my Customers, that I soon paid them off, that would have undone me by hard bargains. But not to omit that which I chiefly intend; namely, to shew you how God preserved me from danger, I shall acquaint you. My Mother having left her by her Father *Lees*, Two houses in *Pump* Lane in *Cambridge*, which by my Grandfathers Will was to come to me at the death of my Mother; My Mother was strangely perswaded in her mind that if I had not those houses to Sell to put money in my purse, I would wish her death; although I thank God I had no such thought, yet she gave me leave to Sell them when my time was expired, which Houses I went down to *Cambridge* and Sold, and took most of the money, being bound to the Purchaser in a Bond of One hundred pounds to perfect the sale in Suing out a Fine and the Recovery within one year after. But my Mother being Sick, and Bed-rid most of that time, I dispaired to perform, fearing I should forfeit my Bond and fall into the hands of one that might easily undo me; yet God so ordered it, that the last day of the last Term in that year, through mercy my Mother was so well as to get up, and adventure to ride up to *London* and confess a Fine before the Judge, to the admiration of us all. So that I did then clearly see that God took

took the care of me and my affairs, especially when I called to mind how that when I sold my Houses, and took the money for them, it being in Gold, I quilted it in my Doublet, least in my Journey home I should be rob'd of all I had, and be undone before I began.

I was forced to ride many miles out of my way to several of my Masters Customers, to tell them where I intended to set up, that I might see them: And the better to engage them, all Chapmen being then cumbred with farthing Tokens, I took the advantage to tell them, That if they would let me have some farthings, I, being to buy my first ware, would put them off, and would send them Goods for them, which they did, some five pounds a man, some more, some less, which served me well to increase my Stock, to Sort my Shop, and engage many Customers to me; For I sent them all, either more or less Goods then the farthings came to, that they might be excited to come to my Shop again.

But coming to *London* with my Gold I received, and Copper farthings, about *Shoreditch* Church considering how God had brought me safe so near home, I was seriously returning God thanks in my heart, which I had no sooner done, but a mad Mastiff dog flew upon me: However, my Boot being thick, he let go his hold and hurt me not; but fell upon my horse, and tore out a lump of flesh from his neck; But taking care of my horse, which was a Chapmans of my Masters, (which I borrowed of him to pay him in Goods, to get his custome) I soon recovered him.

Coming to my Shop (where I had appointed many workmen that *Saturday* to bring me in Goods which I had then got money to pay for) I met with a Letter from my Father, which was to acquaint me that my Mother had the night before been much troubled in a Dream about fire, and therefore charged me if I was returned from *Cambridge*, to buy a Lanthorn to put my

Candle in, for She had no reſt in her minde by reaſon of her Dream concerning me. I read the Letter and reſolved to obey the voice of my Parents; But Goods being offered all that day, and what was beſpoke being then brought in, I marked them and laid them up in the holes; which pleaſed me ſo well to ſee new Goods of my own, in my own Shop, I could not give over in any reaſonable time. However about Ten of the Clock at night, it being in Winter about Twelftide, I went and bought a halfe Lanthorn for my Counter; to put my Candle in, and having borrowed a bowle of water to waſh my hands & face in, againſt the next morning, which was the Lords Day: I ſate up marking my Goods till Twelve of the Clock, preparing more for the world, then for the Sabbath; at laſt weary and ſleepy, flung all my unmarked wares into a Cheſt on the top of my money, and went to bed in my Counter, where I fell a ſleep; And in my ſleep was alſo much troubled with fire, which more and more prevailed with me, that I awaking ſaw my ſelf in the midſt of fire; For the Hearb-woman, to whom I Let a Stall, had ſet a Pot of fire (which being cold Froſty weather ſhe uſed in the day time to warm her withal, and at night to ſet into my Stall) which burnt down into my Celler under me, and burnt my Stall and Door, which was within a yard of my Bed, and burnt the main Timber of my Shop; So that I was both amazed at the ſight, and almoſt ſtrangled with the Smoke. Which being far the worſe by reaſon of ſome Onions that were in the Stall, the ill ſmell of which (the fire roaſting them) awakned me. So that by the fire light I ſaw both to open my door, and with the Bowle of water which I had borrowed, flung on the fire, to make my paſſage in my Shirt through it into the Street. Where ſeeing the fire, and my ſelf naked in my Shirt, all I had in the world ready to conſume, and none to help or pitty me, minded not the cold Froſt, my ſelf naked in the Street did call for help. But none hearing me I ran again through the fire into my Shop to ſave my money; but the Smoke being great had almoſt ſtrangled me, that with much adoe I got out my ſelf, but left all I had to the unmerciful flames. But my merciful God moved

me

me to call for help, and ſoon after ſent me help. For although it was a dark night, yet the fire did ſo ſhine into the windowes of them that lay next the ſtreet, that my voice waking, and the ſhining of the fire ſcaring them, I had much help in a little time. Who with Crowes of iron breaking down, and pouring water on the fire, ſoon overcame it without much loſs to me, or ſo much as taking cold, although I ſtood in my Shirt in the ſtreet all that time, not taking notice I was naked, or feeling cold. Neither did I looſe to my knowledge any Goods at all, either burnt or ſtoln. So miraculouſly did God deliver me in ſo eminent danger; where, had not ſome Bricks which the Hearb-woman had laid into the back part of her Stall, kept the fire from burning backwards, and the ſmell of the Onions there burning awakned me, I had been burnt in my Bed long before I awaked.

But which is moſt remarkable, having got my ſhop boarded up, I went to a Church in St. *Thomas Apoſtles* (not having put on my beſt cloaths, and therefore, not going to our own Church) a Church I never was at (I think) before, nor knew I why I went thither.

But hearing one Mr. *Till* a blind Miniſter in his Prayer, I ſtayed there. And when he took his text, it was the third Chapter of *Matthew*, the tenth Verſe, *Every tree which bringeth not forth good fruit, ſhall be caſt into the fire*; Which I thought was ſpoke to me, and that he took the Text, knowing how I had that night been in the fire; and ſeeing ſome there I knew, I thought they all looked on me. So that my Mothers Letter being called to mind, my own Dream and Gods deliverance, it did for a time much affect me. But when he proceeded in his Sermon he had many paſſages by which I might well think he knew my caſe. Who told us that it was a ſad Judgement to be in danger of fire, and by it to be ſtrip'd of all, and to be turned into the world as naked almoſt as we came into it, Which had been my caſe but few hours before. I verily believed that he had been there:

But

But God that directs his Ministers to speak a word in season, and to give to every one his proper portion, he was there with me, and directed me to hear that Text Preached on, which so much concerned me; and wherein he shewed me, that these fires which wast and consume, and are so terrible, are not the ten thousand part so dreadful as hell fire, nor so intollerable, or permanent, yet that those who pursued the world, and sought not for the favour of God, were liable to, and should if they repented and amended not, certainly fall into; which came near me for a time. But the world being nearer, I quickly forgot, by my too eager pursuit of the world. Onely now and then wondring at Gods mercy to me, who was convinced I deserved no such thing. And withal being glad I observed my Fathers command and bought Lanthorn as he commanded me; and that the fire came not by my neg'igence. Yet not being sufficiently awakned, by all these mercies and miracles, so as to come out of my natural Estate, wherein I was liable to hell fire, being by nature a Child of wrath, and heir of hell. Yet God I truft Reprieved me, that he might Pardon me; *Blessed be his Name.*

Not long after this being too earnest still in pursuit of the world, *I* had a dangerous Surfeit at a Chapmans wedding at *Waltham Abbey*, whereof *I* hardly recovered. For having onely a Shop, *I* lay at my Apothecaries next doors till *I* could Provide me a Chamber. Where taking Physick my Brother *Samuel* (being my Apprentice) came to me one night and told me, two men came in at night to buy Tobacco, and Stole away a Cloke or two; which much troubled me. And in the morning when *I* came to my Shop relating the thing to a Pin-makers wife, she told me there was a Neighbour of hers, who used that Art, and had broken Prison, and did suppose he might be the party. And the more she described his Garbe and Person, I had the more cause to suspect him, for her description of him suted my Brothers relation. Whereupon we resolved at night to go to the Constables that Watched at St. *Margarets Hill* in *Southwark*, whom I knew well, to Search his house. Who with his Watchmen knocking

knocking at his Door in the night got his Door open, his wife telling us he was gone beyond Sea. But Searching for him found that two had lain in the Bed, and suspected he was hid in the house; Where looking narrowly found a place in the Ceeling, where a man might be, and putting up our Halberts forced him to come out. Who with much difficulty (being a Stardy Stout man) we got to the Prison from whence he broke; the Goaler being glad to receive his escaped Fellon. The next day I took a friend or two with me, and resolved with them to go to the Prisoner in the Prison, to Pump him whether he had my Cloaths or not, that I might have them restored without trouble; but he being in the remotest part of the Prison, I went alone to him without my friends, who stayed within the Door till I returned. But coming at last to him, I would have broke my mind privately to him; but many Prisoners flocking about him to hear what I would say to him, and the Theef himself (whose Name was *Jefon*, a Scout and Resolute Man) knowing I had laid him into Prison again, Swore I should declare my Errand publickly, which I refusing, he fell upon me and engaged me to speak what I had to say to his charge, which I was forced by fear in as good Language as I could to do. Because, I perceived my self in danger, many who were condemned desperate persons being there, who were some of them eating with knives in their hands, I feared (being remote from help) they might with him fall upon me, and Murther me. But being provoked by bad words and blowes, to tell him my business, which was to confess whether he had the Cloakes, and where they were, and how I might come again by them, promising not to prosecute the Law against him (who although he was brought back to Prison by my means, yet was kept there upon his old charge) he immediately, with the rest fell upon me, Which had not God enabled me to make my way through them I had never come alive out of that place, being forced to fight my way, and dispute every inch of ground to the Door where I came in, and where my friends waited for me. Who with my self (with much adoe) got safe out, the Goaler being

not

not regarded by them. They being desperate, and I a stranger had like to have lost my life, as well as my Clokes. Thus God did deliver me safe and sound, out of that danger, which I would not for all the world adventure again upon, it being a dangerous thing to engage in a debate with such desperate persons in such a place. So that had not my activity to bring me out, exceeded my policy in bringing me in, I had died by the hands of them, who were sure to die, whether I had died by their hands or not, for other matters formerly committed by them. *I wish I may think of* Daniels *Lion (who delivered* Daniel *in the Den from those Lions) who was my deliverer although I had not served him as* Daniel *did. But blessed be his holy name.*

Not long after this, it pleased God by friends perswasions to move me to alter my Estate, and to marry; Who although I asked little counsel of God in it, yet he was exceeding gracious to me in my Wife, who her self and friends much prompted me to look after better things then this world affords, by their Example, which means, when God blesseth will be effectual. But still that I might know the means without the blessing, may increase my account, and inflame the Reckoning, but not add to my Comfort; although it be a great blessing to have the means, yet I improved it not, till at the last; God, who had long waited on me, that he might be gracious to me (the Lord of Heaven and Earth upon a worme, and no man) visited me with a suddain, violent fever. Which did not more fiercely and sharpely encounter my body, then the sight of my sins did astonish my Soul. That by reason of the one, and the other, I took no rest for ten or twelve days and nights together. In which time, the Lord wonderfully disciplined me in the School of affliction, *teaching me like the men of Succoth with Thorns, and Briers, whilst I was in the wilderness of astonishment.* So that I saw more of Gods power, wisdome and mercy in a few weeks, then ever I had known before in above teirty years; and more of my self, nay had I been left to my self, I should have known while I had lived. So that all my mercies I had before, though many

and

and great, yet reckoned to this alone this did ſurmount them all; *This was a new life from death*, this wrought in me *new feares, new ſorrows, new deſires, new hopes, and though not all new, yet ſomething in, and of all new.* And this did put into my mouth *a new Pſalme of praiſe*, which as I came hardly by it, ſo I hope I ſhall never forget, although I too too little remember it.

Begging of God I may conſider the days of old, and the operation of Gods hand, that I may praiſe the Lord for his goodneſs, *and for his wonderful works towards me amongſt the Children of men*; that my life might record his faithfulneſs and truth, and be ſpent to the praiſe of the glory of his grace, *who delivered my life from death, and my darling from the Lyon. What ſhall I return to the Lord for all his beneſits towards me? who am not worthy to ſit with the Dogs of his flock.* Who hath ſhewed me that his grace is free, that I might beg more of it, that it is full for me that ſtill want it, and find my want ſtill, *bleſſed be his name.*

For although I truſt I was delivered out of a ſinful Eſtate, yet having ſtill a body of ſin, the remainders of my Corruption, and my natural Concupiſcence, which I muſt ever be mortifying, I am ſtill liable to danger, and ſubject to ſorrow and puniſhment, and ſhall not be free from either, *till the laſt Enemy be deſtroyed, which is Death.*

I muſt therefore acquaint you with many deliverances out of dangers after this;

For having ſold ſome Tobacco to diverſe Scotchmen, one of whom paid me a peny in a pound more then the reſt, did deſire me to go forth to drink with him, but ſuſpecting his knowledge of it, and ſeeing him much provoked, fearing to goe forth with him, I ſent my Brother to drinke with him, knowing he had not at all incurred his anger, and therefore not ſo likely to receive any affront from him. Who, while they were together, told my Brother he intended to have revenged him-

ſelf upon me, if I had gone out with him. And ſhewing him his Dagger, did declare that he had reſolved to make me ſick of his Dagger (as that Countrey Phraſe is) if I had gone with him. But rejoyced that he had not the opportunity, which God was pleaſed to deny him, that I might yet live to ſee how that through all my life, and in all Conditions of my life, his favour was franckly beſtowed upon me, to teach me thankfulneſs, and fruitfulneſs.

Not long after there being a Commotion or riſing in *Kent*, which was at *Sevenoakes*, where my Father in Law lived, going down to them juſt when the fight was in the Town of *Tunbridge*, being all alone, leading my horſe down *Maddamſcot* hill, I met with three or four of the Riſers, with deſperate weapons, who ſeemed to threaten death, eſpecially to any *Londoner*, from whoſe party thy were fled, their body being at that time engaged. They askt me whence I came? I told them from *Debtford*, (for through *Debtford* I came) They asked me wither I went? I told them to *Sevenoake*. They asked me, to whom? I told them to a Kinſman that I knew was of their party, which did a little allay them; and with fair words I got from them. But looking back, I ſaw a Horſeman from *London* ready to meet them; who being asked by them whence he came? His anſwer being from *London*, imediately they fell all upon him, and ſorely wounded both him and his horſe with Sithes and Swords, although he had both Sword and Piſtols, which diſcharging, and manfully reſiſting he got through them, and rid and overtook me in a great fury, thinking I had been one of them, who had as much adoe to eſcape his hands (although I uſed good Language) as I had theirs; ſo much was he enraged.

But God which delivered David *from the Mouth of the Lion, and the Paw of the Beare, delivered me alſo ſinful Duſt and Aſhes.*

After this being at *Maidſtone*, and having ſome charge of money, not well knowing the way from thence to *Tunbridge*, where

where I had ſome buſineſs, I perſwaded a Cuſtomer of mine at *Maidſtone*, one *Richard Wicking*, to ride with me, promiſing to bear his charges, who did go with me, where coming late to our Inne, the Roſe and Crown, having Supt there with ſome Shop keepers of the Town, going late to bed, being in a Chamber remote from the fore part of the Houſe, we went to bed, our door being onely latched; my Fellow Traveller being a ſleep, I lay awake to conſider what buſineſs I had done, and what I had more to do. On a ſuddain I heard ſome body about Twelve of the Clock (the people in the Houſe being all in bed one hour before) to come ſoftly up the ſtairs, which went up juſt behind my beds head, and at laſt I heard him ſtirring the latch: Which cauſed me to endeavour to awaken my Bedfellow, but he being weary, could not be awaked, which made me call to the party, threatning him to run him through with my Rapier, if he opened the Door and came in. He forbore to try to open the Door, but I could not ſleep for fear, nor waken my Bedfellow, therefore I reſolved to lie awake till the party was gone, whom I could hear if he had gone down, though never ſo eaſily, but finding he ſtayed, I lay awake till ſleep ſurprizing me, I ſlumbred, and in my ſlumber heard the Door open, which awakening me, I ſaw a Stout man (by the little light which the Moon gave in at the Window) to come towards my Bed; Which made me ſtart up, and with great words, and what I could get in my hand, till I got my Rapier, at laſt I drove him to run under the Table at the further end of the Chamber: Where threatning him with death if he ſtirred, I knock'd up the Maid at laſt, and made her light a Candle, and then got my Bedfellow awake, who with my ſelf, Examining the Theef, he counterfeited himſelf drunk. But for that the Maſter of the Houſe was my Friend and Cuſtomer, and not willing to diſparage his Houſe, and the Miſtreſs of the Houſe being the night before in Travel, through the Maides intreaty, we did not otherwiſe puniſh the Fellow, then by giving him a bang or two, and thruſting him down ſtairs, ſhe let him out at a back Door, Telling us that he was a Rogue in the Town, who was

in Rebellion gone from his Father who was a Butcher. Afterwards hearing that a Butchers Son of *Tunbridge* was hanged in Chains for murther, on *Maddamscot* Hill, I did resolve to inquire of the Maid next time I came to *Tunbridge*, if that was the Party? But the Maid being dead, and no other seeing him that knew him, I could never tell; onely this I know, *that God was with me sleeping and waking, at home and abroad, and kept me from that my sins might (both sleeping and waking, at home and abroad) have justly exposed me to. Blessed be the God of my Mercies.*

About that time having been at *Redriffe* with another Citizen, who had been with me to see our Horses at grass; and coming home by water, as we came in a Wherry against the Tide, we met a great Lighter Loaded with great Timber, very high above the Lighter, which coming down the Tide so near us, that we were afraid it should come foule of us; but missing the head of the Lighter, we went near the side of it; and just as we were by it, a Timber Tree of a great bigness fell off from the top of the Lighter into the water between the Lighter and our Boat, missing us very little: which if it had fallen on us had killed us, or upon the Boat had drowned us; but it did but onely wash us. For the water by the fall of the Timber flew all over us, and wet us from head to foot, loading our Boat with water which hardly recovered, reeling over the waves which the fall of the Timber made, which was so suddain, that the danger was over before it could be laid to heart: To teach me that after the danger, I might lay it to heart. Considering how God in *Justice* might have eased himself of an *offender*, and revenged himself upon a *sinner*, yet spared me, *that his goodness might lead me to repentance, and to confess his goodness to the Sons of men.*

Much about this time, as near as I can remember, being Travelling with a friend in *Kent*, my friend walking down a Hill near *Ightam*, and driving his Horse before him: I not alighting rid down the Hill and drove his Horse about half a Mile to make my friend labour, and my self sport.

At

At laſt looking back, and not ſeeing him, leaſt I ſhould weary my friend, or at leaſt his patience, I took his Horſe, and alighting, tied him to a Stile in the way, that he might take him and follow me, who intended to ride before. But after I had tied his Horſe to the Stile, and got upon my own, I could not get my Horſe to go without the other, but ſpurring and whipping him he ran backward. And the more I whipt the more backward he ran: I being angry, looking behind me leaſt there were ſome Pit or Hollow way, which might deſtroy both Horſe and Rider, (for my Horſe did not onely run back, but ſtand upright.)

At the inſtant of time, when my Horſe ſtood on his hinder feet, looking back I ſaw my ſelf in great danger. For my Horſe (or Mare for ſo ſhe was) was on the brinck of a very high Banck, which ſtood by a Hollow way, which was very deep, and ſtanding an end, ready to fall, I thought it my ſafeſt courſe to ſlide down at once from her back, and top of the Banck to the bottome, which I did in an inſtant, and no ſooner had done it, but the Mare fell down backward over me upon her head and back, which almoſt killed her; her leggs onely falling upon me did not much hurt me; Whereas if I had ſtill kept her back, ſhe had broken me (as I remember ſhe did my Saddle) in pieces. But as ſhe was fallen, I quickly got up from under her leggs, before my Mare was in a capacity to riſe if ſhe had been on even ground. But by degrees, with ſome help that came by, I got her up, and my ſelf got up again upon her before my friend (whoſe name was *Young*) by reaſon of his troubleſome Cough, was come to the place to take his Horſe. Which then put me in mind, *that it was ill jeſting with a friend*, but worſe to abuſe a friend, whoſe bodily diſtempers made him unfit to Travel on foot, and yet I forced him, who willingly rid with me to bear me company. An ill requital for his love, and had like to have been a juſt one to me for my diſcurteſie. I have often rid by that place ſince, and have (I Praiſe God) returned him thanks for my deliverance there, *who have ſaved upon every high hill*,

hill, and under every green Tree, abuſing Gods mercies (as I did my friend) yett God had mercy on me: *Bleſſed be his Name.*

After this (as I remember) being to ride from *Sevenoke* to *Maidestone*, my Wifes Father told me he would ride with me a Mile onward of my Journey to ſome Ground where he had a great breed of Colts, who deſired me to ride into the Ground with him to ſee them; I did ſo, but Riding upon a Stoned Horſe *I* had with my Father among the Colts, who knew my Father and his Horſe, and medled not with him, but not knowing my Horſe (who was troubleſome to me and them) they all fell upon him, *I* being on his back. They ſo fiercely aſſaulted us, that *I* thought *I* ſhould have been imediately deſtroyed, For my Father could not come to my help, nor did the Colts regard what he could do, but kick'd my Horſe and me; but miſſing my head and body, ſo battered my leggs that *I* could not alight, nor get out from them, till at laſt my Horſe broke through, and brought me off, being then forced to wave my Journey, and return to *Sevenoke*. My Leg being much battered did in ſhort time recover, ſo that *not a bone* (through Gods mercy) *was broken*, either that time before, or ever ſince, either of mine, or any one in that family, where *I* lived ſince *I* was born. *So wonderfully hath God preſerved me; Therefore let all that is within me bleſſe his holy Name*, who might have deſtroyed Horſe and Rider by unreaſonable creatures, for unreaſonable ſinning againſt him. Yet did he *not ſtirre up his wrath*, but delighted himſelf to reſcue me, that I might delight my ſelf in Prayſing him.

About that time, it being the day after Mr. *Love* was Beheaded, my Horſes being taken away to uſe againſt the King, to my great grief (having ever been I praiſe God faithful to him and his intereſt) I wasforced to go down into *Kent* part of the way by water. And going into a Boat, ſeeing the weather Tempeſtuous and the Waves Turbulent, not liking ſo well my own Boat, as another that lay by it, I went out of it into the bigger,

bigger, and better Boat. And by that very Providence in all probability preſerved my life. For before I had got to *Redriffe*, the water men who did take much pains, and had a large ſtrong Boat belonging to *Barking*, yet were by every Wave ready to be ſwallowed up. The Thunder and Lightning being moſt dreadful: So that fire and water threatned our immediate ruine; and I expected to drink my laſt draught in every rowling Wave that marched toward me. The Watermen being much more fearful then my ſelf (who was ever too bold upon the water) yet then was I daunted much, and would have given an hundred pounds to have been at the Shore. To which God at laſt brought us all ſafe, and engaged us to ſay, *that as his Judgements are a great deep which he had ſhewed us in the great waters, ſo his mercies had both heights and depths*, the Ocean and Fountain of which is unfathomable. Yet let me labour to know that *love which paſſeth knowledge*; So as to be conſtrained by love, to good; and reſtrained from evil.

After this my wife having been long deſperately ſick, and in great pain, in which ſickneſs, God to try her Faith and Patience, did ſtill enable her to ſubmit to, and rely upon him. In the middle of the night, before the Lord Mayors Day, I being that day to make my Stewards Feaſt for the Company of Ironmongers, being faſt aſleep in my bed (who then had want of ſleep by reaſon I had watched much with my Wife, and was called up but the night before by the Nurſe to ſee (as ſhe thought) my Wife depart the world) the Maid now comes up and awakens me; which made me ſuſpect my Wife was dead or dying. Shee told me there was a fire in my Houſe, for the Houſe, eſpecially my Wifes Chamber was full of ſmoke and ſmelt of fire very hot. This quickly made me ſlip on ſome Cloaths, and came into my Wifes Chamber, who though extreamly ill, yet not ſo feared with the fire as I was; But yet none could find it out, till at midnight we ſent for Workmen, who breaking up the Hearth found the Joice of the Houſe (by reaſon of long continued fires in her Chamber) all on fire, and had burned into the next Houſe

to mise, being a Tavern, between the Boards, and the Ceeling. Which had it not been then discovered before it had vent to break forth into a flame in the dead of the night, had burned us all in our Beds. But that God watched with us, as well as the Nurse and Maid. So that we had the fire quickly extinguished, the Houses made up, and my Wife, who could not be safely removed kept in her Bed, till God fitted her to come out of it. So, as *I* have had many personal mercies, so now likewise domestick, and Family deliverances, that we might praise the Lord together with one accord, *who watcheth over Israel, and never slumbers nor sleeps, but is ever mindful of his Covenant, carying those that are his according to promise, through fire and water, yea, who is a wall of fire round his people that no evil (but what works together for good)* befalls them night or day.

Oh that I may remember him on my Bed, and all my days acknowledge him, whose mercy endures for ever, and faithfulness to all Generations.

One notable deliverance I had since these. Being in *Essex*, taking one of my Sons with me, it rained so hard that the waters were exceeding high, and entring into a great water, I riding foremost, my Horse being taller then my Sons, I heard one call to us to tell us, the water was impassible. Wherefore riding back towards *Ongar*, from whence we came. A Farmer living near the Road asked me, if the water were too high to pass over. I told him it was, which much troubled me in regard of some business which required my presence at home that night. The party affected with it civily offered me to shew me away through his ground to ride over the waters, which he never knew in forty years to be higher then one could ride over. I offered him any content to shew me the way, and several fields he went on foot by us. But when he came near the water, he admired it should be so high. But yet said, if I did ride between two Trees which he shewed me, there was a Bridge, although covered over, which I might pass.

I being at the ſight of ſo great waters fearful, deſired him (although a heavy luſty man) to get up behind me, which he accepted, and did direct me in the water which way to guide the Horſe we both rid on. But finding the waters deep, and the ſtream ſtrong before we came to the Trees, where the ſaid Bridge was, I fearing to put any further forward (although he preſſed me very earneſtly to it) did deſire him that we might ride back out of the water, and that he would take my Sons Horſe and ride on that, and lead us the way, and that my Son might get up in his Room behind me; Which he willingly accepted, and bid me follow him, which I did: Till on a ſuddain, he either miſſing the Bridge, or the Bridge being carried away with the ſtream, was both Horſe and Man ſwallowed up of the Waves; which ſad ſpectacle much troubled me, not ſo much for the loſs of my Horſe (which I loved well) as for the loſs of the Man who for me a ſtranger had, as I ſuppoſed, loſt his life. But (bleſſed be God) in a little time I ſaw my Horſe lift up his head above the waters, ſwiming down the ſtream, and the Mans hand upon the haire of his Mane, who being both carried by the violence of the Waves upon a great Bank were both ſaved to my great comfort. Where calling unto me to return back, and to ride up two or three fields higher, he went up to the middle in the water to open a Gate on another Bridge, through which, though with difficulty, I did paſs ſafe over with my Son behind me. And having taken my Horſe of him, did pay him well for his adventure, Bleſſing God for his deliverance, and came, through Gods mercy, ſafe home that night to *London*.

Many more have been God's mercies to me, but they ariſe to ſuch a ſum that I cannot count them; Every day brings with it the mercy of the day ever ſince I was faſhioned in my Mothers womb, *all my parts and members there which were fearfully and wonderfully wrought were written in Gods Book*, and through him I was born, and was ſuſtained by him at my Mothers Breaſts; who when I was young took me by the hand, and taught me to go; and hath been ever ſince my *Conduct by Land, and Pilot by Water*:

Spreading my Table, filling me with the finest of the wheat, even to Superfluity and delight, that I wanted nothing but a heart to love and serve him. Besides since I have considered both what he hath given me, and what he hath forgiven me, I have cause to ask, and say, *How great is the Love of God? Great* it is I know, but how great I cannot know; *Grace* it is, and *riches of grace, and exceeding and abundant riches, and that to me, the greatest of sinners*; who sins still, and am still sinings under strong Temptations, and wrestling with potent Corruptions: Sometimes being foiled, but trust shall never be totally and finally overcome, because I know *greater is he that is with me then those that are against me*: Yet when I look into my heart and life, *I fear I shall one day fall into the hands of Saul*, having swarms of evil thoughts following one another like Waves in the Sea; Which makes me often cry out, *O wretched Creature that I am!* Yet do I look to be delivered by him that is exalted *a Prince and a Saviour, to give both repentance and remission of sins*; Begging his mercy to save me from my sins, as well as from hell; To redeem me more and more from *my vain Conversation*, as well as from the Curse; *To make me conformable to the Image of his Son*, as well as to be with him where he is to behold his glory. *To which place God in mercy bring me and mine, and the whole Israel of God, to whom be ascribed with our Lips, and by our Lives, all Honour, Glory and Adoration, from this time forth and for ever more.* Amen.

FINIS.

WILLIAM HUNTON.

MEDITATIONS

OF MINE.

Here follows ſome

MEDITATIONS

OF MINE;

Which I have put into Verſe,

WILLIAM HINTON.

A Petition.

Ince Lord it is not in the way of man,
His ſteps for to direct aright, nor can
He Cubit to his ſtature add, teach me,
The way to profit, by Humility:
My wants make known, and out of thy full ſtore,
Inrich thy needy Sutor more and more:
Give true Repentance, and my Faith increaſe,
That being juſtifi'd, I may have peace:
Pardon my ſins, ſatisfie my deſires,
Reſolve my doubts, quiet all my fears;
Wean me from the world, and all things here below,
Fier my Soul with zeal, thy holy fear beſtow;
Purifie my heart, give me unfeined love;
Help me to ſeek thoſe things which are above;
Give me the Spirit of ſupplication;
Fortifie thou my ſoul againſt temptation;
Make patient in affliction, with deſire
To be diſſolv'd; extinguiſh paſſions fire;
Purge out the leven of hypocriſie,
Pride and vain glory; give ſincerity;
Adorn me with each grace, that brings Salvation,
And ſo Conduct me to thy habitation.

A ſearch after the knowledge of God.

THE more I know of thee, the more deſire
I have to know, the more I do admire
Thou ſhouldeſt make known the leaſt, my God, to me,
Whoſe knowledge never can advantage thee.
Unexpable am I to apprehend
Thy faithfulneſs and truth, which hath no end;
Thy wiſdom and thy knowledge infinite
Doth dazle me, when I behold thy ſight:
Thy power ſo great, who art the Lord of Hoſts
Commanding heavenly Legions: all the Coaſts
On earth compar'd to thee, are as a duſt
Unto the ballance, as a drop they muſt
To th' bucket be accounted; the Mountains flee
Before thy preſence, ſo the raging Sea,
Whoſe winds and waves obey thee, whoſe decree
Hath bounded them; *What one is like to thee?*
Thy Juſtice ſo exact, that thoſe who in hell lie
Condemning of themſelves, thee juſtifie;
Thy holineſs is thy ſelf, a God moſt holy,
Who juſtly doſt, thy Angels charge with folly.
Thy patience is extended all may know,
Elſe ſure in hell, we had been long agoe.
Thy omnipreſence cannot be excluded
From any place; in vain are they deluded

Who thee confine, or that thy piereing eye
Doth not all actions, thoughts and hearts espie:
But for thy mercy, exalted it thou hast
Above thy name; it ever hath surpast
The skill of Angels, though they still do pry,
Yet cannot fathome; Lord how then shall I, (ceive
That height, that depth, that length, that breadth con-
Which passeth knowledge? yet Lord give me leave
To study and contemplate here below
Of what in heaven I shall more fully know.

A view of my deceitful Heart.

MY heart I dare not credit nor believe,
A thing so false, so prone me to deceive,
Which never yet perform'd what was profess'd,
Nay seldome thought the thing which was expres'd.
Remember how of old thou didst me mock,
When I began the world with little stock;
Thou didst perswade me; if I would but make
My hundred pound a thousand, I should take
Noe further care to add thereto a tittle,
That sum should please me, not be thought too little,
But fully satisfie, content and please
My heart to all intents and purposes.
I took thy word, sparing no pains to take,
My hundred pounds a thousand for to make;

Filling

Filling my head with care, loſing my reſt,
Till of the ſum propos'd I was poſſeſt;
Which when attain'd, my trouble did increaſe,
More then I had my ſtock; and no releaſe
Could I procure, for fear of loſs what I
Had purchaſed too deer, nor could deny
To take the pains and care I did before,
To increaſe what I had got to make it more:
I doubled then the ſum at firſt propoſed
That when attain'd, my mind might be compoſed,
And did accompliſh once again with trouble,
My former ſum, and did it truly double;
Which being done, I reſtleſs as before,
Was to increaſe it, and was troubled more.
I then complain'd, that a deceived heart
Had me deceived, making that my ſmart
Which I did think would eaſe, which cauſed me,
To beg my preſent ſtate might beſt agree
With my deſires; which granted, my condition,
Well pleas'd my mind, and my fruition;
In preſent what I have contents, and ſhall,
God carving it to me, give thanks for all.

Of

Of the ſinfulneſs of my Heart.

THE ſeeds of every ſin I do confeſs
Are in my heart, and each day more or leſs
By outward acts, I find what is within
A gliding ſtream, from my firſt Parents ſin,
By whom I fell, and from them do poſſeſs
Both filth and guilt, and all unhappineſs,
Which I am to bewaile, knowing from whence
I have contracted my Concupiſence
And aptitude to ill; averſneſs to all good,
Feeding on poyſon, hating wholeſome food.
And yet obſerving of my heart and life,
I find ſome ſins in me to be more rife,
And active far then others; nay I find,
That in each Age of life I am inclin'd
To ſome peculiar ſins, the which before
Were not ſo vigorous, but lay cover'd o're,
Rak'd up i'th' Aſhes of Original Sin
As glowing Embers, lurking ſtill within.
My youthful ſin, was pleaſure and delight
Thinking my Morn would never have an Night.
My middle age to honour me invites,
Covetouſneſs allures, when old age benights.
My Soul thou art a ſtately Ship, full frought
With droſs and dung, doggs-meat, worſe then nought,

Yet laboureſt hard to bring thy fraught to ſhore,
Which when it comes, forfeits the Ship and more.
Daily the Ship, my Soul do thou diſcharge
Laden with divers luſts, caſt out at large,
What e'rs thy own, as well thy Righteouſneſs
As ſinful Acts, ſo all's but Wickedneſs
That thou canſt claim a title to, therefore,
Diſburden all thy Lading, lay in ſtore
With what at landing Port, may profit make,
Part with thy Pibble ballance, Pearls up take
Which valued are and current Coyn will be
When thou at haven of eternity
Shalt land, oh then get pardon for thy crimes
By Faith in Chriſt, the onely wealthy mines
That can inrich thy Cargoe, and procure
Thy real profit: Soul make that ſecure.

A Survey of Time.

LET me not ſuffer Lord, this day to paſs
Without ſome notice, ſuffer not my Glaſs.
To run in vain, ſince one day I muſt make
Account of this my day; let me now take
A ſtrict account, what I received have,
What paid, what left, the work is hard; I crave
Both help to reckon, pardon to forgive
And will do ſo, each day while I do live.

For

For ſtill I am on the receiving hand,
For mercy upon mercy charg'd I ſtand,
Nothing have I return'd but ſin, whereby
My charge is ſtill the greater; and yet I
Have nothing elſe to pay, that I can call
My own, the more I pay, the more I ſhall
Indebted be; what ſhall my Bankrupt Soul
Return to God, that will not have controul,
Or find a friend to paſs his word, or pay
My multiply'd ingagements? Lord I pray
Accept for ſurety of my Elder Brother
Thy onely Son, I'me ſure there is no other
Can ſatisfaction make: and I well know
He hath to pay, and hath pai'd what I owe.

A Curb to Paſsion.

DIdſt thou Lord chuſe to be in the ſtill voice
Rather, then in Earthquake or in thundring noiſe?
And doſt thou in diſpenceing judgements ever
The matter ſtill debate, and that in meaſure?
Not ſtirring up thy wrath, and haſt compaſſion
Even to thy Enemies; and ſhall my paſſion
In me a worme, prevaile? ſhall judgement be
Thy ſtrange worke; is no fury found in thee
Willingly to afflict the Sons of men,
Nor yet correcteſt for thy pleaſure, when

They thee offend? nay, gently doſt forbear
My thouſand Tallents due; and ſhall I tear
My fellow ſervants Throat for a few Pence
Lent me to lend him? My Soul, learn from hence
To know thy Duty, and obey the Laws
Of God which bind thee, always ſhun the cauſe
That may procure thy Paſſion, humble be
For what is paſt, bleſs him that ſpareth thee;
Yet to Repent, beg daily freſh ſupply
Of grace, thy paſſion ſtill to mortify;
And what thou canſt not of thy ſelf withſtand,
Will be ſubdu'd my Gods Almighty hand.

The ſinfulneſs of Sin.

THE mad and fooliſh world do make of ſin
A light account, a ſlight indifferent thing;
Not worth the notice, and can eaſily
At pleaſure take it up, or let it lye:
What ſerves their turn, and humor beſt is theirs
Pleaſing their fancy, Scorning needleſs fears.
Lord teach me better, keep my Heart in awe
That ſo I may not ſin, and break thy Law:
Let me conceive, and Judge by Scripture light
The nature, and effects, of ſin aright.
Sin Abomination is, hatefull to God
It wearieth the Almighty, 'tis a load

That

That preſſeth him, as Cart with Sheaves is preſt,
Hinders good things from us, and is confeſt
The onely make-bate, that which doth deface
Gods Image, which in man, he firſt did place,
The ſad effects, the Angels knew which fell
From firſt Eſtate of Glory, into Hell.
Reſerv'd in Chains there till the Judgement day,
When God with fury ſhall their ſin repay.
Conſider how one ſin in *Adam* firſt
Condemn'd a world of men, and made accurſt.
What God did ſay was very good before;
When ſin came in, it opened a door
To Labour, Sorrow, Death and Hell, and throwes
The whole Creation into Grones and Woes.
Sin, Drown'd the world; *Sodom's* Citys burned,
And *Lots* Wife then into a Pillar turned;
Sin, brought the Plagues, which *Ægypt* did annoy,
Both *Pharoh* and his Hoaſt did ſin deſtroy;
Sin forced briniſh tears from *Davids* Head
Which waſh't his Coutch i'th' day, 'ith' night his Bed,
And *Paul* who did rejoyce in ſuffering
Cried out, *O wretched man*, becauſe of Sin.
Nay, he that knew no ſin, my Saviour,
Who was both God and Man, and had full power
To do and ſuffer, found the load ſo great
Of ſin imputed, that it made him ſweat
Gobbets of bloud, and bitterly to cry
My God, my God, haſt thou forſaken me?
O then my Soul, flie from all ſin and evil
And fear and hate it, more then Hell or Devil.

Of

Of Gods Mercy.

WHen ſin and ſorrow doth me moſt oppreſs
to thy mercy fly to have redreſs,
The height of which, although the Angels pry
Into it, cannot reach; then how ſhall I
Know that which paſſeth knowledge, and let fall
My plummet to that depth which ſwallows all,
Having no bottome, nor its length an end,
Nor can a creature that breadth comprehend.
Yet ſince Lord, in thy mercy onely is
The comfort of my life, my joy and bliſs,
And ſince I am commanded for to know
Thy mercy, that thy praiſes I may ſhow:
Help me to know, that attribute of thine
Which thou delights moſt in, and mak'ſt to ſhine
Moſt Eminent: teach me, when ſin obſcures
The ſight thereof, and when my guilt procures
A Tempeſt in my ſhipwrackt Soul, that I,
Nor Sun nor Stars for many days eſpy,
I may throw out the lading of my ſin,
And tackling of diſtruſt, to lightning,
My burden'd Soul, that I may Anchor caſt
Upon thy mercy, while the Storm doth laſt;
For why, they mercy is declar'd to be
Above thy Works, yet liberal and free.

But

But ask, and have; but ſeek, and find; but knock,
And thou the door of mercy doſt unlock:
Nay Lord, thou doſt prevent us with thy ſtore
Of bleſſings, giving them ofttimes before
We ask, and more doſt give, then we do crave,
A preſent help in trouble ſtill we have.
Who load'ſt us with thy mercy when we preſs
Thee with our weighty ſins, whoſe tenderneſs
Exceeds the pity of the deareſt Mother,
Unto her Child, and doſt therefore diſcover,
Thou willeſt not the death of ſinners though
They grieve and weary thee; bending thy bow
Warning to give, before thou ſhoots thy darts,
Preparing them e're they ſhall pierce their hearts,
Whetting thy Sword, e're thou the blow wilt give
Slow to conceive a wrath, ready to forgive.
When *Moſes* beg'd thy glory to behold,
Thy mercy then to him thou didſt unfold
To be thy glory, proclaiming that thy Name
Gracious and merciful, being ſtill the ſame
And changeſt not, deligh'ſt in pardoning
Iniquity, tranſgreſſion and ſin.
Who is a God like to thee, extending
That mercy which conſumes not in expending,
And doth a Rain-bow place about his Throne
To mind him ſtill of his compaſſion,
Whoſe thoughts of mercy do far more ſurpaſs
Our thoughts, then Heaven doth Earth, or Diamonds (Glaſs.
Whoſe mercy is abundant, plentiful,
Rich, ſure, and tender, great and wonderful,

E'relaſting

E'relasting, Infinite, Compassionate,
Which no beginning hath, or end of date;
And all this mercy, tendered unto those
Who are by Nature not his Friends, but Foes.
Lord, what is man that thou dost thus regard him?
Lord, what art thou, that thou dost thus reward him?

FINIS.

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